

OHIO.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	206
Indians in prison, not otherwise enumerated	13
Indians, self-supporting and taxed (counted in the general census)	193

The civilized (self-supporting) Indians of Ohio, counted in the general census, number 193 (119 males and 74 females), and are distributed as follows:

Franklin county, 14; Hamilton county, 14; Highland county, 22; Paulding county, 18; Washington county, 18; other counties (9 or less in each), 107.

OKLAHOMA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total.....	13,177
Reservation Indians, not taxed (not counted in the general census)	13,167
Indians off reservations, self-supporting and taxed (counted in the general census)	10

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total.....	16,641
Reservation Indians, not taxed	13,167
Other persons with Indians, not otherwise enumerated, includes 2,393 (partly estimated) on military reservations....	3,474

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		13,167	6,324	6,843	5,001
Kiowa, Comanche, and Wichita agency		4,121	1,945	2,176	2,092
Cheyenne and Arapaho agency		3,363	1,577	1,786	2,858
Sac and Fox agency		2,062	1,033	1,029	
Osage agency		1,778	881	897	
Ponca, Pawnee, and Otoe agency		1,843	888	955	51
Kiowa, Comanche, and Wichita agency		4,121	1,945	2,176	2,092
Kiowa and Comanche reservation	Apache	326	167	159	163
	Kiowa	1,140	534	606	606
	Comanche	1,598	720	878	709
Wichita reservation	Wichita and affiliated Towaconie	150	71	79	75
	Keechie and Wichita	66	35	31	33
	Waco and Wichita	34	20	14	17
	Caddo	538	273	265	269
	Wichita	174	88	86	87
Kiowa and Comanche and Wichita reservations.	Delaware	95	37	58	43
Cheyenne and Arapaho agency:					
Cheyenne and Arapaho reservation	Cheyenne and Arapaho (a)	3,363	1,577	1,786	2,858
Sac and Fox agency		2,062	1,033	1,029	
Pottawatomie reservation	Absentee Shawnee	640	300	340	
	Pottawatomie (citizen)	480	247	233	
Sac and Fox reservation	Sac and Fox of Mississippi	515	265	250	
Kickapoo reservation	Mexican Kickapoo (b)	325	175	150	
Iowa reservation	Iowa	102	46	56	
Osage agency		1,778	881	897	
Osage reservation	Osage	1,509	709	800	
	Quapaw	71	45	26	
Kansas reservation	Kansas or Kaw	198	127	71	
Ponca, Pawnee, and Otoe agency		1,843	888	955	51
Pawnee reservation	Pawnee	804	380	424	
Ponca reservation	Ponca	605	296	309	
Otoe reservation	Otoe and Missouria	358	177	181	
Oakland reservation	Tonkawa and Lipans	76	35	41	51

a These Indians are locally known as the Cheyenne and Arapaho tribe, not tribes; Cheyennes, 1,091; Arapahos, 2,272.

b Estimated.

The area occupied by the several reservations in Oklahoma territory, until the passage of the act of May 2, 1890, was embraced in Indian territory. In the reports of the special agents, Indian territory is frequently used when Oklahoma is meant. The purchase of certain Indian lands in Indian territory attaches the lands so purchased at once to the territory of Oklahoma.



(C. M. Bell, photographer, Washington, D. C.)

CHEYENNE AND ARAPAHO CHIEFS, OKLAHOMA.

November, 1891.

Scabby Bull (A).

Row of Lodges (A).
Black Coyote (A).

Little Bear (C).
Mrs. Left Hand (A).
Left Hand (A).
Black Wolf (A).
Cloud Chief (C).

Little Chief (C).

Wolf Robe (C).

The civilized (self-supporting) Indians of Oklahoma, counted in the general census, number 10 (5 males and 5 females), and are distributed as follows:

Cleveland county, 7; other counties (2 or less in each), 3.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN OKLAHOMA.

TRIBES.	Stock.	Reservation.	Agency.
Apache.....	Athapasean.....	Kiowa and Comanche.....	Kiowa, Comanche, and Wichita.
Arapaho (Southern).....	Algonkian.....	Cheyenne and Arapaho.....	Cheyenne and Arapaho.
Cheyenne (Northern and Southern).....	Algonkian.....	Cheyenne and Arapaho.....	Cheyenne and Arapaho.
Comanche.....	Shoshonean.....	Kiowa and Comanche and Wichita..	Kiowa, Comanche, and Wichita.
Delaware.....	Algonkian.....	Kiowa and Comanche and Wichita..	Kiowa, Comanche, and Wichita.
Ioni.....	Caddoan.....	Wichita.....	Kiowa, Comanche, and Wichita.
Iowa.....	Siouan.....	Iowa.....	Sac and Fox.
Kaddo.....	Caddoan.....	Wichita.....	Kiowa, Comanche, and Wichita.
Kansas, or Kaw.....	Siouan.....	Kansas.....	Osage.
Kichai.....	Caddoan.....	Wichita.....	Kiowa, Comanche, and Wichita.
Kickapoo (Mexican).....	Algonkian.....	Kickapoo.....	Sac and Fox.
Kiowa.....	Kiowan.....	Kiowa and Comanche.....	Kiowa, Comanche, and Wichita.
Lipan.....	Athapasean.....	Oakland.....	Ponca, Pawnee, and Otoe.
Missouria.....	Siouan.....	Otoe.....	Otoe.
Osage (Great and Little).....	Siouan.....	Osage.....	Osage.
Otoe.....	Siouan.....	Otoe and Sac and Fox.....	Ponca, Pawnee, and Otoe and Sac and Fox.
Ottawa.....	Algonkian.....	Sac and Fox.....	Sac and Fox.
Pawnee.....	Caddoan.....	Pawnee.....	Ponca, Pawnee, and Otoe.
Ponca.....	Siouan.....	Ponca.....	Ponca, Pawnee, and Otoe.
Pottawatomie.....	Algonkian.....	Pottawatomie.....	Sac and Fox.
Quapaw.....	Siouan.....	Quapaw and Osage.....	Osage.
Sac and Fox (Missouri and Mississippi).....	Algonkian.....	Sac and Fox.....	Sac and Fox.
Shawnee (absentee).....	Algonkian.....	Pottawatomie.....	Sac and Fox.
Tonkawa.....	Tonkawan.....	Oakland.....	Ponca, Pawnee, and Otoe.
Twakanay.....	Pani Caddoan.....	Wichita.....	Kiowa, Comanche, and Wichita.
Wako.....	Pani Caddoan.....	Wichita.....	Kiowa, Comanche, and Wichita.
Wichita.....	Pani Caddoan.....	Wichita.....	Kiowa, Comanche, and Wichita.

CHEYENNE AND ARAPAHO AGENCY.

The Cheyenne and Arapaho Indians came from Colorado in 1863, and from that time until they were located in Oklahoma occupied the western part of Indian territory and southwest Kansas. They were at the United States Indian agency at Fort Larned, Kansas, from 1865 to 1868. These Indians had no reservation prior to their present one, except under the treaty of 1867, made at Medicine Lodge, Kansas, and which was part of the Cherokee outlet or strip, which they did not occupy. They were a fierce and warlike people. The Northern Cheyennes and Arapahos were at one time part of the united Cheyennes and Arapahos. This band, now known as the Cheyenne and Arapaho tribe, was placed on the Cheyenne and Arapaho reservation in 1869. Another band of Cheyennes went north years ago, and are provided for by the government on the Northern Cheyenne reservation, Tongue River agency, Montana. The Northern Cheyennes, still another band, numbering 517, of Pine Ridge agency, South Dakota, were removed to the Tongue River agency, Montana, after the Sioux trouble of 1890. The Arapahos at the Shoshone agency, Wyoming, known as Northern Arapahos, Black Coal's band, are a portion of the main band of Arapahos, and were at one time, until 1878, at the Red Cloud Sioux reservation.—CHARLES F. ASHLEY, United States Indian agent.

KIOWA, COMANCHE, AND WICHITA AGENCY.

The Apaches have been here since about 1868, the Kiowas and Comanches since the Medicine Lodge treaty of 1867, and the Caddos, Delawares, Keechies, Tehuacanas, Towaconies, Wacos, and Wichitas came after the War of the Rebellion by executive order, in 1866-1867.

The Comanches and Kiowas were found in this region by white people, and were permanently located by the Medicine Lodge treaty of 1867.

The Apaches were located here, with the consent of the Kiowas and Comanches, about 1868. They are, as near as can be ascertained, a remnant of the Mescalero Apaches of New Mexico.

A few of the Ionis and Anadarkos are merged with the Caddo Indians. They came from near the Arkansas river, and removed first to Smith Pauls valley, Indian territory, and then to this agency, after the Wichitas were located. No data can be obtained as to the exact dates.

The Wichita and affiliated bands (Tehuacanas, Keechies, and Wacos) originally roamed here and in Louisiana and Texas. Some moved to the Arkansas river during the War of the Rebellion, but were afterward placed on their present reservation by executive order, after 1867.

The Delawares are a part of Black Beaver's band, who lived on the Kaw river, near Leavenworth, Kansas. They moved here shortly after the Wichitas were located in 1867.

The Caddos, originally located in Louisiana, have been here about 33 years, having removed from Smith Pauls valley, Indian territory.—GEORGE A. DAY, United States Indian agent.

ARAPAHOS (ALGONKIAN STOCK).—Very little is known of the early history of the Arapahos, but they are supposed by some to be the Querechos of the early Spanish explorers. They called themselves Atsinas, of whom, however, they are but a branch. The early English knew them as the Fall Indians and the French as the Gros Ventres of the south. Bourgmont saw them in 1722. They were roaming over the plain country about the heads of the Platte and Arkansas rivers. Gallatin speaks of them as "a detached tribe of the Rapid Indians, which has wandered as far south as the Platte and Arkansas and formed a temporary union with the Kaskaskias and some other erratic tribes". In 1862 the Arapahos were divided into 2 portions or bands. The first band was the Northern Arapaho and the second band the Southern Arapaho. The Northern Arapahos were placed on the Red Cloud reservation about 1872. The Arapahos long affiliated with the Cheyennes, with whom they have been on friendly terms for many years. In 1875-1877, however, an antipathy grew up between the 2 tribes in the Indian territory, and the Commissioner of Indian Affairs advised a separation. The two principal divisions, as stated, are known, respectively, as the Northern Arapahos and Southern Arapahos. Those of the north in 1877 numbered 1,562, 835 of these being affiliated with the Cheyennes and Ogalallas at the Red Cloud agency. They were ordered to join their southern brethren in 1877 (numbering 3,363 in 1890), but in 1878 the Northern Arapahos at Red Cloud agency were transferred to the Shoshone agency, Wyoming, where they now are under Chief Black Coal. The Southern Cheyennes and Southern Arapahos, now known as the Cheyenne and Arapaho tribe, are occupying a large reservation in the western portion of Oklahoma territory. (a)

KIOWAS.—The Kiowas, or prairie men, were a wild and roving people, originally occupying the country about the head waters of the Arkansas, but also formerly ranging over all of the country between the Platte and the Rio Grande. They had the reputation of being the most rapacious, cruel, and treacherous of all the Indians of the plains, and had a great deal of influence over the Comanches and other neighboring Indians. Lewis and Clarke first found them on the Paducah. They were at war with many of the northern tribes, but carried on a large trade in horses with some other tribes.

Maps of 1852 show the "Kioways" in the northwestern part of Texas, on the Canadian and Washita rivers, roving and hunting over what was then called the Great American desert, and not very far from the reservation they now occupy. Little intercourse was had with them until 1853, when they made a treaty and agreed to go on a reservation, but soon broke it and went raiding into Texas. The citizens of that state drove them out, but in revenge for the stoppage of their annuities they retaliated upon the Texans, and until a few years ago the warfare was kept up between them.

For many years the Kiowas continued their wild life, roving and hunting over the plains, raiding into the border lands of civilization, engaging in all the horrors and superstitions of a barbarous race, everywhere treacherous and hostile to the whites and richly earning their dread title of the "Implacables".

In October, 1867, by virtue of a treaty made at Medicine Lodge, Kansas, by the government with the Kiowas and Comanches they were assigned to their present reservation in Indian territory, though they were not actually placed upon it until 1869, and it was still many years before they considered it their only home, and entirely abandoned their wanderings and depredations. Always restless and discontented, they would make raids into Texas and expeditions for horse stealing and even more serious mischief. In 1871 a general raid resulted in the capture and long imprisonment of their great chiefs, Satanta and Big Tree. In 1872 certain of the Kiowas accompanied the Wichitas and other bands on a visit to Washington, constituting one of the largest and most important delegations ever sent to the capital, which visit was productive of excellent results, as it was afterward noticed that the influence of the delegation (Kiowas) was uniformly on the side of peace and order. By 1875 these Indians began to take some interest in the education of their children, and sent them to the agency school, where they made astonishing progress. It is reported that the wild little Indians, ignorant of an English word or letter, were able, after 4 months' instruction, to read in the second reader, add 2, 3, and 4, up to 200, repeat the Lord's Prayer, and sing several hymns. It was also noted that the Kiowas were especially deft with their fingers, writing and drawing with much facility. The Kiowas have turned gradually toward cultivating their fields. This has been mainly due to the rapid disappearance of the buffalo from the plains, which has greatly reduced their means of subsistence, as may be seen by the reports of furs and robes sold by the Kiowas, Comanches, and Apaches during several years, as follows: in 1876 the amount was \$70,400; in 1877, \$64,500; in 1878, \$26,375; in 1879, \$5,068. Their earliest attempts were lame, discouraging, and even pathetic; but though their lands are poor, not adapted to agriculture, rainfall uncertain, and their crops often a failure, they have still made no small progress toward self-support, as many well fenced and cultivated fields indicate to-day. The young Kiowa brave, who, in 1878, despairing of marking straight furrows for his corn planting, bought a long rope to stretch across his rough field by which to guide his unmanageable plow, in 1880 had a 40-acre lot of his own, inclosed by a good 8 rail fence,

a The Cheyenne and Arapaho tribe in Oklahoma were allotted their lands in 1890-1892. They remain blanket Indians however.



COMANCHE.

KIOWA.

COMBAT BETWEEN A COMANCHE AND A KIOWA.

(DRAWN IN COLOR BY A COMANCHE BOY, AT KIOWA, COMANCHE, AND WICHITA AGENCY, OKLAHOMA, SEPTEMBER, 1890.)

and saved besides \$50 to invest in cattle. As they no longer go forth as a tribe on their summer and winter hunts, many of their peculiar festivals have been abandoned. Their annual medicine dance, celebrated when the cotton falls from the cottonwood tree, was held for the last time in 1881, and the last of the Kiowa sun dances occurred in 1886.

In 1878 the agency for the Kiowa, Comanche, and Apache reservation was removed from Fort Sill to Anadarko, on the Washita river, and there these tribes are now associated with the Wichitas and affiliated bands. This removal has been salutary in every way; the influence of the peaceful and loyal Wichitas over the wilder bands is excellent; large camps have been broken up, dissipating the influence of the chiefs and establishing heads of families. Instead of a single encampment of the whole band, one now finds never more than 2 or 3 lodges in a group, oftener but the single family, which in some cases is removed 15 miles from the agency.

In 1883 the Kiowa, Comanche, and Apache bands had 4,000 acres under cultivation, and the prejudice against labor was rapidly disappearing. The Indians are slowly putting aside the blanket for the white man's clothing, though they still occupy the tepee in preference to building themselves houses. Polygamy is regarded with growing disfavor, and there is a small annual increase in numbers, the Kiowas reporting 1,140 in 1890. In spite of the considerable advance made by these Indians during the last 20 years, there is still a great difference between them and their neighbors, the Wichitas, just across the river, who are in every way more industrious, civilized, and peaceful. Gaming is still their besetting sin, though quietly carried on in the privacy of the tepee. Drunkenness is not common, though some danger is apprehended from the too common use of mescal. Several Kiowa young men have been and several are now being educated in government schools at the east.

COMANCHE (SHOSHONEAN STOCK).—The Comanches are a roving, warlike, and predatory tribe of Shoshone descent, roaming over much of the great prairie country from the Platte to Mexico. Their traditions and early history are vague, but they claim to have come from the west. They call themselves *Naini* (live people), but the Spanish called them Comanches or Camanches (Les Serpents), the name adopted by the Americans. Procuring horses from the Spaniards at an early day, they became expert riders, which, united with their daring and aggressiveness, made them noted and feared throughout the southwest. They engaged in long and bloody wars with the Spaniards, but were subdued by them in 1783, at which time they were estimated at 5,000 warriors. In 1816 they lost heavily by smallpox, and up to 1847 were variously estimated at from 9,000 to 12,000 in all. In 1885 they numbered 1,544, and in 1890, 1,598.

The Comanches have always been counted among the most restless and hostile tribes in the United States.

Mr. Catlin, who visited them in 1834 with Colonel Dodge's (First) regiment of United States dragoons, found them wanderers, hunters, and warriors, with large herds of horses.

Mr. Catlin writes that "the women of the Camanchees are always decently and comfortably clad", their dress consisting generally of a gown or slip, made of deer or elk skin, reaching from the neck to the ankle, and often ornamented with fringes of elk teeth.

In 1847 the Comanches were reported to be the most numerous of any tribe of Indians in Texas, and divided into 3 principal bands, of which the Comanches proper "occupied the region between the Colorado of Texas and the Red river of Louisiana, ranging from the sources of the Colorado, including its western affluents, down to the Llano bayou and from the vicinity of the Pawnees, on the Red river, to the American settlements on that stream".

They were constantly at war with the settlers of Texas and Mexico, committing all the depredations and atrocities their bloody natures could invent, and taxing all the power and ingenuity of the government to protect its citizens. As early as 1836 the first treaty of peace was made between "the United States and the Comanche and Wichitaw Nations and their associated bands or tribes of Indians." But this and various successive treaties had but little effect in binding the savages to a secure peace policy, and, in connection with the Apaches and Kiowas, the Comanches continued their raids into Texas and Mexico till a recent date. The chief difficulty in negotiating early treaties and preventing all hostilities toward the Mexicans grew out of the fact that the Comanches had long been in the habit of replenishing their bands of horses from the rich valleys and grazing lands bordering on the Rio Grande and of supplying losses from their numbers by continual warfare and exposure with Mexican prisoners, whom they usually adopted into the tribe as brothers, wives, or children, and who, strange as it may seem, were completely satisfied with the arrangement. They were finally forced into a comparatively peaceful attitude toward the government, but having been driven from their Texan hunting grounds, as they claim, illegally and by superior force, they have never relinquished their rights in Texas, and all cherish a lively hostility to its people, with the exception of 1 band, about one-third of the whole number of Comanches, called the *Pah-na-ti-cas*, or Honeyeaters, part of whom remained in Texas and others became associated early with the Wichitas and affiliated bands. Up to 1867 the so-called Union Comanches, consisting of 8 bands, were still wild, unmanageable savages, wandering lawlessly over the plains, hunting and stealing, and hostile to the white people. By the treaty of October, 1867, the government set apart a new reservation for them in the southern part of Indian territory, between 98° west longitude and the Red river east and west, extending north and south, between the Washita and Red rivers and just over the border from Texas, an altogether inviting raiding field. This extensive and fairly fertile territory they share with the Kiowas and Apaches, who, like themselves, were held as the "worst of the plains Indians," and of the tribes at present living in Oklahoma territory only the

Comanches, Kiowas, and a few Apaches formerly inhabited a portion of this very region. It must not be thought that the Comanches all settled at once on this assigned reservation; only by degrees have they been gathered there during years of struggle with their treachery, depredations, and superstition. Little by little, as the buffalo disappeared from the plains, have they reluctantly begun to consider the necessity of cultivating their lands. In 1878 the agency was consolidated with that of the Wichitas at Anadarko, on the Washita river, removing the Comanches 20 miles from Fort Sill, to their great advantage. Since that date slow but certain progress has been made toward self-support and semicivilization, though they still belong to the class denominated blanket Indians. Their language is used by all the tribes, Wichitas and affiliated bands, as well as Kiowas and Apaches, and is indeed the court language of the consolidated agency. Whatever has been remarked of the Kiowas applies generally to the Comanches, except that the Kiowas are more skilled in hand labor. Drunkenness is not common, though of late many of the Comanches and Apaches and a few of the Kiowas have become addicted to the use of a fruit they procure from Mexico, called by the white people mescal. This must not be confused with the bean called by the Indians wo-qui, or wo-co-wist, a bean used by the Comanches in their religious services. When dry this bean, which is the fruit of a certain species of cactus, is hard and about the color of bright tobacco and not unlike it in taste. When eaten freely it produces a profound slumber, often lasting 24 hours, accompanied by visions said to be similar to those of the famous lotus. The dance and ceremonies of the Woqui lodges are not a debauch, but are solemn devotional services. The Indians should not be disturbed in these ceremonies.

The Comanches in 1890 numbered 1,598. The tribes had and still have different ceremonies and customs.

WACOS AND WICHITAS (PANI OADDOAN).—The Waco or Wéeco Indians, affiliating with the Wichitas, form a small band, and are sometimes called Pawnee Picts, though they speak an unknown language. It is possible these Indians are an offshoot of the Grand Pawnees, but more probably a remnant of a tribe conquered and enslaved by the Pawnees. The Wacos, Wichitas, and Towaconies were doubtless one people, speaking the same language, the names Wacos and Towaconies being given to the descendants of 2 bands of Wichitas, who about 100 years ago left their home on the main branch of the Neosho river, in Kansas, one taking up a residence on the Arkansas, near the present town of Wichita, the other pushing into Texas, whence they often emerged to join their friends and relatives, the Wichitas, in the regular summer buffalo hunt on the plains in the vicinity of the Wichita mountains. Mr. Catlin saw them in 1834, and mentions their chief, who had the peculiar habit at the close of his speeches of embracing the officers and chiefs in council, taking them affectionately in his arms and pressing his cheek against theirs. This custom and his name, U'sh-ee-Kitz (He Who Fights with a Feather), seem to indicate the nature of the tribes, who have always been peaceable and loyal to the government. Early accounts find the Wacos living on the Brazos river, in Texas, and taking part in a council held at Waco village in June, 1851. They were more inclined to a fixed habitation than most Indians and further advanced toward a semicivilized condition, and had already made creditable efforts toward raising corn, beans, pumpkins, and melons. They used only the hoe in cultivating their patches of land, but asked for plows and light harnesses for their ponies. Their houses or lodges were roomy and comfortable, consisting of a network or frame of sticks and branches neatly thatched with long, coarse grass. The agent wishing to know the number in each tribe, the chiefs were induced to count them, but, having no system of numbers, they counted only by means of their fingers or by sticks. They therefore brought a bundle of sticks for each tribe: for the Wacos, 114; the Wichitas, 100. During 1865 and 1867 there were bands of Wacos, Towaconies, Wichitas, and Keechies located near the mouth of the Little Arkansas, in the Osage lands. They were called "refugee" Indians, though not properly absent from their homes, for, in fact, they had no home on the face of the earth, owners and occupants as they had once been of all the surrounding territory; but previous to the war they had lived on lands leased for their use near Fort Cobb, in Indian territory, where they were established by the treaty of July 4, 1866. By an agreement made in 1872 they were assigned a reservation of nearly 3,000,000 acres lying between the Canadian and Washita rivers, west of 98° of longitude. Although the land has been defined and surveyed, the reservation has never been confirmed to the Indians, the treaty for some cause remaining unratified, to the great dissatisfaction of all the bands. Their agency is Anadarko, on both sides of the Washita river, and the Wichitas and affiliated bands live on the north bank, which connects with the south side by a new trestle bridge leading into the reservations of the Kiowa, Comanche, and Wichita agency, both using the same agency by the consolidation of 1878. The Wichitas are about the best farmers in tribal relations in Oklahoma territory. Living in villages of primitive huts in 1870, they now occupy very generally neat and separate log cabins on 150 farms scattered over the reservation. The tribal system is rapidly disappearing, and in 1885 only 9 of the whole band of Wichitas were without farms. In 1878 the united bands raised over 50,000 bushels of grain and had 3,000 head of cattle. They have advanced toward civilization much more rapidly than any of the neighboring tribes, and maintain a school and a flourishing church organization under a Seminole missionary. Their influence over their wilder brethren just across the river has always been on the side of law and order, and, in spite of the fact that the Wichitas were original proprietors of the very lands they now hold by a most precarious tenure, they have ever remained friendly and loyal to the government. In 1890 the Wacos (called Wacos and Wichitas) numbered 34 and the Wichitas 174.



WAR DANCE.

PARTICIPATED IN BY KIWAS, OSAGES AND PAWNEES.

(DRAWN IN COLOR BY A COMANCHE BOY, AT KIOWA, COMANCHE, AND WICHITA AGENCY, OKLAHOMA, SEPTEMBER, 1890.)

DELAWARES (ALGONKIAN).—The Delawares (Algonkian) at Kiowa, Comanche, and Wichita agency are a portion of Black Beaver's band. The remainder of the Delawares are in the Cherokee Nation, and number about 754. Black Beaver was a leader among all western Indians from 1857 to his death, and an orator as well as a statesman. He was a captain in a Kansas regiment during the War of the Rebellion, and served with honor and distinction. As a guide he had few equals, and was much sought for by army officers. His memory was tenacious and his word a bond. In 1866 the Delawares in Kansas sold their lands to a railroad company, and the larger portion of them bought lands of the Cherokees and settled with them. Black Beaver's people divided, and one portion went to the Kiowa, Comanche, and Wichita agency, then in Indian territory, now Oklahoma, and were given a location on the north reservation along with the Wichitas and affiliated tribes.

The Delawares were removed to Indian territory in 1866. The Delawares in the United States in 1890 numbered 961: 95 at Kiowa, Comanche, and Wichita agency, Oklahoma; 754 with Cherokees in Indian territory, and 112 at other agencies; in Canada there are 553; total, 1,514. They are the traders of the North American Indian race. They can be found in almost every tribe.

SAC AND FOX AGENCY.

The Pottawatomies formerly resided in Michigan and Indiana. From thence they removed to Kansas. Under treaty of 1861, while residing in Kansas, a portion of the tribe became citizens of the United States. In 1868 another fraction moved from Kansas to Indian territory upon a 30-mile square tract adjoining the Seminole Nation on the west, a tract of land provided by the treaty of 1867 for such as should elect to maintain their tribal organization. There are now 2 bands at this agency. The citizen Pottawatomies and Cup-paw-he's came here in 1868 and 1882.

The Sac and Fox of the Mississippi originally occupied large tracts in Wisconsin and Iowa. Here for a time their chief and headman was the famous Black Hawk, and afterward Keokuk. Later they occupied considerable territory in Missouri. Afterward they moved to Kansas. Soon after removal to Kansas, 317 returned to Iowa, where they were permitted to remain, and now reside at Tama. By treaties of 1859 and 1868 a portion of the remainder in 1870 removed to their present reservation in Indian territory. Chief Mo-ko-ho-ko, with about 200 followers, remained behind in Kansas, with no definite location. Afterward he and his followers were removed to Indian territory by force, and to this agency. The Sac and Fox at this agency are divided into 4 bands: Keokuks, Mah-kos, Sah-tos, Waw-kom-mos, and Mo-ko-ho-kos.

The original home of the tribe known as the Mexican Kickapoos, now under the jurisdiction of this agency, was Illinois. They emigrated from Illinois to Kansas. During the war a portion of the Kansas tribe left the Kansas reservation and went to Mexico, upon representations by certain of their kinsmen that they would be welcomed and protected by the Mexican government. Some afterward voluntarily returned to their reservation in Kansas. Others remained upon the Texas border and subsisted by forays and marauding expeditions. These were visited by a commission in 1873, and part were induced to take up a home upon the north fork of the Canadian river, in Indian territory. That vicinity was afterward bounded by an executive order and allowed them as a home. In 1875 114 more Kickapoos were brought from Mexico.

The former home of the Iowas was in Nebraska and Iowa. They were removed by government order and placed upon a reservation, their present one, in Indian territory, now west of the Sac and Fox reservation and east of the Oklahoma lands, bounded on the north by the Cimarron or Red Fork river and on the south by Deep Fork river. They came here in 1883.—SAMUEL L. PATRICK, United States Indian agent.

THE SACS AND FOXES IN THE UNITED STATES IN 1890.—As stated on an earlier page, the Sacs and Foxes, June 30, 1885, were distributed as follows: on Sac and Fox reservation in Indian territory, under Keokuk, jr., 457; on the Sac and Fox reservation in Iowa (Tama county), known as the Fox or Musquakie tribe of Indians, about 380; on Pottawatomie reservation, Kansas, the Sac and Fox of Missouri, about 87; Mo-ko-ho-ko's band of Sac and Fox, wandering in Kansas, tributary to Sac and Fox agency, Indian territory, about 100; almost all civilized, farmers and herders.

SHAWNEES (ALGONKIAN STOCK).—The Shawnees, or Shawanoes, an erratic tribe of Algonkian stock, are supposed to have been one primarily with the Kickapoos. They were first discovered in Wisconsin, but moved eastward, and, coming in contact with the Iroquois south of Lake Erie, they were driven to the banks of the Cumberland. Some passed thence into South Carolina and Florida, and by the early part of the eighteenth century they had spread into Pennsylvania and New York. At the close of the Spanish and English war those in Florida emigrated and joined the northern bands, and, again coming into contact with the Iroquois, were driven westward into Ohio, where they were the allies of the Wyandottes. They joined in Pontiac's uprising in 1763, and rallied under the English flag during the Revolution. In 1795 the main body of the tribe were on the Scioto, but some had already crossed the Mississippi and others had gone south. Those in Missouri ceded their lands to the government in 1825 and those in Ohio in 1831, and went to new homes in Indian territory. In 1854 the main body in Indian territory disbanded their tribal organization and divided their lands in severalty. The Eastern Shawnees

are those who emigrated direct from Ohio to Indian territory. They are now at Quapaw agency and numbered 79. The Absentee Shawnees, 2 bands, White Turkeys and Big Jims, 50 years since, seceded from the main portion of the tribe in Kansas and located in the northern part of Indian territory, between Little river and the north fork of the Canadian river and on the southern part of the reservation now occupied by the Kickapoos. During the war, 1861-1865, they roamed and returned to Kansas, hence their name. They removed to the vicinity of their old location in Indian territory, now Oklahoma, in 1867. They received no aid from the government. In 1877 they numbered 563. In 1890, on their reservation at the Sac and Fox agency, Oklahoma, they numbered 640, and with the Cherokees in Indian territory there were 694; total, 1,334.

SAC AND FOX (ALGONKIAN).—The Sac and Fox is in all respects one of the finest of all the tribes of the American race.

The Sac and Fox, of Iowa, are described under Iowa. They number 397.

SACS AND FOXES OF OKLAHOMA.—These Indians are part of the united bands of Sacs and Foxes of the great Algonkian family, which in 1822 numbered no less than 8,000, and in 1890 had dwindled to about one-eighth of that number, counting all the bands, of which those settled in Indian territory constitute one-half, the census of 1890 reporting 515 in Indian territory.

In 1867 they purchased a reservation from the Creeks, consisting of about 479,668 acres of land in the Indian territory, lying between the Cimarron river and the north fork of the Canadian river, of which not over one-tenth is especially adapted to farming purposes, the remainder being poor grazing and timber land. A few families have been induced to remove to the richer bottom lands on the North Canadian and other streams, and it is hoped that others will follow their good example.

They are fine and typical specimens of pure blooded, healthy Indians, generally of good habits, law-abiding, and as industrious as comports with the dignity of the noble red man, especially when he is the fortunate recipient of a comfortable annuity.

Their chief, over 70 years old, is Me-són-wahk (the Deer's Hair), better known as Rev. Moses Keokuk (Baptist), or Keokuk, jr., favorite son of the famous chief, Keokuk. He is of fine form, and is over 6 feet in height; he speaks but little English, though he is a frequent visitor to Washington. Keokuk is wealthy in his large herds of cattle and his cash annuity of \$250 from the United States, but in spite of his riches and advanced age he sets a good example to his people by his industry and thrift in cultivating his land and carefully storing his crops.

The members of the tribe cultivate their small fields and gardens with moderate persistence and success, raising principally corn, sweet and white potatoes, beans, onions, and pumpkins. About one-quarter of Keokuk's tribe wear citizens' dress, and 10 per cent perhaps are able to speak sufficient English for business purposes.

Many of the Indians are still opposed to schools, fearing, they say, lest their children's hearts "should change and become like the white man's heart". However, there is a Sac and Fox manual labor school located at the agency, with accommodation for 60 pupils, which is well attended, and several of the children have attended Indian training schools in the states. Three churches, Methodist Episcopal, Baptist, and the Society of Friends, are represented in missionary work at this agency.

SACS AND FOXES OF THE MISSOURI.—These Indians constitute a small band, which numbered 77 in 1890, located on 8,131 acres of land on the Missouri river, in northeastern Kansas and southeastern Nebraska, contiguous to the reservation of the Iowas. Their land is fertile, well watered, and capable of producing all the crops grown in the eastern half of Kansas, and the climate is mild and healthful. While the tribe nominally occupies the reservation in common, each family in reality has its fixed habitation and a patch or field contiguous to it under some sort of cultivation, and the individual right to these is unquestioned and recognized as sacred by the tribe. There are no villages on the reservation, but families are scattered along the streams and timber belts, each to itself, with separate dwelling and field inclosed by fences. Practically the land is held and enjoyed in severalty. They are a quiet, inoffensive people, honest in their business transactions, cautious, but faithful to their promises and engagements, obedient to the mild government of their chiefs, and possess a high respect for the authority of the United States. They are fairly industrious, and their homes are supplied with all ordinary comforts. They are eminently religious, and members of various denominations are found among them, but the majority have a mixed creed of christian and pagan beliefs, in which religious dances have a prominent place.

In connection with the Iowas, the Sacs and Foxes have a good school building, where for 10 months in the year a well organized school is conducted; but the attendance is less than formerly, only 29 names being enrolled in 1889. The existing condition seems rather a result of indifference and indolence than any active dislike to education of the children.

THE MOKOHOKO BAND OF SAC AND FOX.—In many instances small bands of Indians desert their reservations and lead vagabond lives in the neighboring territories and states. Some visit their reservations at the time annuity payments are made and receive their share, while others lose their annuities rather than return. A notable instance of this sort is the Mokohoko band, belonging to the tribe known as the Sac and Fox of the Mississippi, numbering in 1886 about 100 persons. In December, 1875, they were removed from Kansas, where they were then



(J. F. Standiford, photographer, Muskogee, Ind. T.)

1890.

SAC AND FOX AGENCY, OKLAHOMA.

SAC AND FOX MAN.



OSAGE INDIANS, OSAGE AGENCY, OKLAHOMA.

1890.

TALL CHIEF AND WIFE.
BARE LEGS, CHIEF, WITH BEARCLAW NECKLACE, IN INDIAN DRESS.

SAUCY CHIEF, IN INDIAN DRESS.

staying, to their reservation in Indian territory; but in a short time nearly all of them returned to the old scene of their wanderings, and could by no means be induced to return to Indian territory, although they had no rights in the state of Kansas, either in citizenship or property, and were simply a roving band of trespassers, nearly naked and starving, and without any means of support. They were reported as the lowest grade of humanity, and steeped in superstition. After years spent in vain attempts to induce them to join their tribe in Indian territory, the government finally, November, 1886, with a small body of cavalry, removed them to the Sac and Fox agency, Oklahoma, where, in spite of dissatisfaction at first, they began to improve gradually, and in 1890 were opening up small farms, with good prospects for the future, the band numbering 90.

For data as to Mexican Kickapoos and for data as to the Iowas see Kansas.

INDIAN CONSTITUTION AND LAWS.—The Sac and Fox Indians of Sac and Fox agency are known as the Sac and Fox Nation, and have a national council and a printed constitution for their government, adopted March 26, 1885. The Sac and Fox, the Five Civilized Tribes, the Six Nations of New York, the Eastern Cherokees, the Osage Indian Nation of Oklahoma, the Delawares of the Cherokee Nation, and the Kaw are believed to be the only Indian tribes in the United States having a written national constitution and laws.

OSAGE AGENCY AND QUAPAW INDIANS.—The Osages claim to have originally come up the Mississippi from the south. They first located at or near St. Louis, thence went west to central Missouri, thence to southeast Kansas, and from there to their present home in 1875. The Kaw or Kansas Indians are supposed to have once belonged to the Osage tribe. The Osages drifted to near Kansas city, Missouri, thence to Junction city, Kansas, thence to Council Grove, Kansas, thence to their present reservation at this agency in 1875. The Quapaws formerly lived in Arkansas, and from there removed to the Quapaw reservation, Indian territory, and a portion of the tribe came to the Osage reservation at this agency in 1881. The other portion is now at the Quapaw agency, Indian territory.—LABAN J. MILES, United States Indian agent.

For further data as to the Quapaws, who are of Siouan stock, see Quapaw agency, Indian territory.

GREAT AND LITTLE OSAGES (SIOUAN OR DAKOTA STOCK).—The Osages are of Siouan or Dakota stock. Their present condition is advanced for an Indian tribe. In many respects they differ from other Siouan tribes. They have a government similar in form to that of the Sac and Fox. They are fairly self-reliant. Their wealth has been greatly exaggerated and the value and character of their lands overestimated. It is thought that their progress can be largely attributed to the fact that they have had much care from the Society of Friends. This tribe must have been early severed from their ancestral stock, for they were placed on the Missouri in 1673, by Marquette, who called them the Wasashe. They were allies of the Illinois, and near the close of the past century had been driven down to the Arkansas. Coming in contact with the French they became their firm allies and joined them in many of their operations against the Spanish and English and other Indians. In 1804 they made peace with the Sacs and Foxes, with whom they had been at war, and settled on the Great Osage river. Their numbers were estimated then at 6,300. In 1834 the Osages, or (as they call themselves) Wa-saw-see, inhabited a fine territory 50 miles in extent north and south and reaching indefinitely westward, watered by the Arkansas, Neosho, and Verdigris rivers, besides many small streams. The soil was admirably adapted to farming, with abundant timber of elm, oak, and black walnut; but the Osages were far from being natural farmers, and depended almost wholly on the chase for their food and wealth. Three times every year they all joined in a grand hunt over the western prairies, returning laden with buffalo and other game, valuable skins and furs, and they greatly preferred to exchange a coon skin, obtained by the noble sport of the chase, for a bushel of corn which they might raise by toil.

The Osages are the tallest among the North American Indians; few of the men are less than 6 feet, many 6.5, a few even reaching to 7 feet; their figures are commanding and well proportioned; their movements graceful and quick. Originally they shaved their heads, except for the scalp lock, which they cherished and adorned with much care, and they wore excessive quantities of beads and wampum. In early days their habits were simple and uncorrupted by their white neighbors, even to the extent of abstaining from drink; but injustice, discouragement, and defeat rendered them weak and easily tempted. They have always been famous hunters and warriors, and frequently engaged in sanguinary feuds with the Pawnees, Arapahos, and Cheyennes, whose hostility often prevented the Osages from going forth on the plains for buffalo, and doomed them to a winter of suffering and death.

Up to the year 1845 no school or missionary station had been established among these Indians, but in 1846 arrangements were completed and buildings erected for a manual labor school, which was placed, at the request of the chiefs, in charge of a Catholic missionary society of St. Louis, and in 1850 the Commissioner reported 53 boys and 29 girls attending school; now they have a coercive educational law, and there is little or no difficulty in getting the children to attend the various schools. There are 3 mission schools, a government school, and several smaller ones maintained at private expense.

The Osages were formerly warlike, independent, and powerful, ranging at will over regions of rich prairie land filled with game; but the usual succession of treaties, cession of lands, and wars with hostile Indians, combined with the separation of part of the tribe (Kaws) from the main body, and the ravages of smallpox and other diseases have reduced their numbers sadly. In 1884 they numbered 1,570 and in 1890 1,509.

As early as 1808 a treaty made with the United States government materially reduced their dominions in the great territory of Louisiana, and this was followed rapidly by other cessions, until their diminished lands were said to be "more than are necessary for their occupation", and the treaties of 1865, 1866, and 1870 provided for the conveying of their lands in trust to the United States and for their removal to the Indian territory. This change was not made without much delay, negotiation, and injustice to the Osages, who, prevented from hunting by the hostile Indians on the plains, became destitute and degraded, and were even obliged to depend on tardy rations from the government. Their millions of acres of valuable land were sold for \$1.25 per acre, and the tribe removed in 1871 to its present reservation, purchased by the Osages of the Cherokees, and situated south of the Arkansas river, comprising an area of 1,470,058 acres, and occupied by the Osage, Kaw, and part of the Quapaw Indians. The reservation was purchased of the Cherokees by the Osages, as they claim, with the specific understanding that they should have a title to the same in fee from the Cherokee Nation. Ten years after the land was purchased and paid for with Osage funds, through which time they were clamoring for a deed, Congress, without the knowledge of the Osages, demanded a deed to Osage lands to be made to the United States, in trust, from the Cherokee Nation. On presenting the deed to the Osage council the Indians were much disappointed, and asked that the paper be returned, and a request was made for a deed such as had been promised them when the land was purchased. They are among the wealthiest Indians in the United States, and richer than average rural whites.

KANSAS, OR KAW (SIOUAN OR DAKOTA STOCK).—The Kansas, Konga, or Kaw, a small tribe of Siouan or Dakota stock, have their name from the Kansas (Smoky) river, and are evidently sprung from the Osages, whom they resemble in personal appearance, traditions, and language. In 1673 they were placed on Marquette's map as on the Missouri, above the Osages. After the cession of Louisiana a treaty was made with them by the United States. They were then on the Kansas river, at the mouth of the Saline, having been forced back from the Missouri by the Sioux, and numbered about 1,500 in 130 earthen lodges. Another treaty was made between the United States and the Kansas tribe of Indians in December, 1818. In 1825 the Kansas ceded to the government most of their lands within the state of Missouri, and a large tract west of Missouri, on the Kansas, Nodewa, Big Nemaha, and Missouri rivers, securing a reservation for themselves to begin 20 leagues up the Kansas river, including their village, and extending westward 30 miles in width; also for each half-breed belonging to the Kansas Nation was reserved a tract of land 1 mile square. In 1846 they further ceded to the United States 2,000,000 acres in the eastern part of their country, embracing the entire width, 30 miles, and running west for quantity. In 1860 still another cession was made: the government assigned them a certain portion of their reservation, cut from its western limits, remote from white settlements, and measuring 9 by 14 miles, divided in severalty to members of the tribe, at the rate of 40 acres each. Upon this reserve of 126 square miles, situated in the rich and fertile valley of the Neosho, with an abundance of timber and good water, the Kansas lived for a dozen years without making much progress in thrift and civilization.

Physically the Kansas were fine specimens of tall, shapely figures, with not unpleasing countenances. They are pre-eminently hunters, and do not incline at all to farming; consequently, in spite of their fair lands and the provisions made by government for agricultural and educational advantages, they have reaped but small benefit. Their new reservation was soon overrun by settlers eager to possess the rich but neglected lands; they were often prevented from going out on their regular hunting expeditions for buffalo by the hostility of the Indians of the plains, and so were deprived of their natural supplies and income, frequently becoming so destitute that the government was obliged to issue rations to prevent their starvation; meantime their numbers steadily decreased, and they became enfeebled in body from various causes. In view of all these difficulties, it was finally determined to obtain their consent to the sale of their reservation and provide them a new home in the Indian territory, which was accordingly accomplished. The Osages of Indian territory relinquished a portion of their reservation, consisting of about 80,000 acres, located in the extreme northwestern corner, and bordering on the south line of Kansas, with the Arkansas river as its north and west boundaries.

In midsummer of 1873 the band of 500 Kaws quitted their old home and journeyed southward to their present reservation, where they continue a wretched existence, with constantly decreasing numbers. In 1850 they numbered 1,300; in 1860, 800; in 1875, 516; in 1890, 198.

PONCA; PAWNEE, AND OTOE AGENCY.

The Pawnees originally occupied a country on the Platte river in central Nebraska. The Poncas occupied a country in the extreme northern part of Nebraska on or near the Niobrara river. The Otoes and Missourias occupied lands in southern Nebraska and northern Kansas, the reservation lying in both states. The Big Blue river traverses this country from north to south. The Tonkawas were a homeless band of Indians, living on the Texas borders prior to their locating in this region.

The Pawnees have occupied the reservation or present location about 20 years. The tribe consisted of 4 bands, namely, Skeedee band, Chowee band, Kit-ka-hock band, and Pe-ta-how-e-rat band.

The Poncas have occupied their present location about 13 years. The tribe is not divided into bands.

The Otoes and Missourias were removed from Nebraska to Indian territory in the fall of 1880, and have occupied their reservation at present location since, or nearly 11 years. They are not divided into bands.

The Tonkawas were removed from Texas to Indian territory in October, 1884, first to lands occupied by the Iowa Indians, where they remained until the early summer of 1886, when they were placed upon what is known as the Nez Perce reservation, Oakland, which location they have occupied since, or about 6 years. They are not divided into bands. There are a few Lipans with these Indians.—DAVID J. M. WOOD, United States Indian agent.

PAWNEES (CADDON STOCK).—There is but little definite knowledge of the early history of the Pawnees, although they are among the longest known to the white people west of the Mississippi. Marquette notes them on his map, 1673, as divided into various bands. They are supposed to be the Panimaha of La Salle's voyage in 1688. At the time of Lewis and Clarke's visit, in 1803, their principal village was on the south side of the Platte. Pike, in 1806, estimated the population of 3 of their villages at 6,233, with nearly 2,000 warriors, engaged in fierce combats with neighboring tribes. In 1820, 3 of the 4 bands into which they have been for a long time divided, resided on the banks of the Platte and its tributaries, with a reservation on Loup fork, on the ninety-eighth meridian. They were then estimated at about 10,000, living in earth-covered lodges, and much devoted to the cultivation of the soil, but engaging regularly every season in a grand buffalo hunt. The Delawares, in 1823, burnt the Great Pawnee village on the Republican, and these Pawnees, becoming much reduced in numbers by smallpox, soon after sold all their lands south of the Platte and removed to the reservation on Loup fork. The means were provided and many exertions made to place them on the high road to prosperity; but their inveterate foe, the Sioux, harassed them continually, drove them repeatedly off their reservation, and despoiled their villages. Warfare and disease soon reduced them to half their former number. In 1861 they raised a company of scouts for service against the Sioux, and a much larger force under the volunteer organization, incurring in consequence an increased hostility from their enemies, who harassed them so continuously that in 1874 the chiefs in general council determined upon removing to a new reservation in Indian territory (now Oklahoma), lying between the forks of the Arkansas and Cimarron, east of the ninety-seventh meridian. Their removal was almost entirely effected during the winter of 1874-1875.

The Pawnees in 1877 numbered 2,026 and in 1890 804. They retain the subdivision into bands, as follows: the Skeedee (Pawnee Mahas, or Loups), Kit-ka-hocks, or Republican Pawnees, Petahowerats, and the Chowee or Great Pawnees. There is also a small band of affiliated Wacos and Wichitas, sometimes called Pawnee Picts, who are undoubtedly an offshoot of the Great Pawnees at this agency. These Indians are farmers and herders. (For details as to the Ponca Indians, see Poncas, Nebraska.)

MISSOURIAS AND OTOES (SIOUAN OR DAKOTA STOCK).—The Missourias are a tribe of Dakota descent, living on the Missouri river, their name being one given them by the Illinois, and means the people living by the muddy water. They style themselves Nudarcha. They were first heard of in 1673 as the first tribe up the river which bears their name. They became allies of the French at an early day, and assisted them in some of their operations against other tribes. They were hostile to the Spanish and also opposed to the ascendancy of English influence. In 1805, when Lewis and Clarke passed through their country, they numbered only 300 in all, living in villages south of the Platte, and were at war with most of the neighboring tribes. They were affiliated with the Otoes, having deserted their own villages near the mouth of the Grand some time previously in consequence of their almost entire destruction by smallpox. Mr. Catlin found them with the Otoes in the Pawnee country in 1833. The two have ever since been classed as one tribe. In 1862 the combined tribes numbered 708 and in 1876 only 454. In 1884 the consolidated Otoes and Missourias numbered about 274: Otoes, 234; Missourias, 40. In 1890 these Indians, farmers and herders, numbered 358.

INDIANS IN OKLAHOMA, 1890.

The Indian territory, embracing the lands covered by the 5 agencies in Oklahoma and the Outlet and those of the present Five Civilized Tribes and the Quapaw agency, was set aside for the Indians by act of June 30, 1834. It was called the "Indian country". The original idea was to segregate a large tract of public land and put thereon all the Indians east of the Mississippi river. In 1879 it was contemplated to move all the wild tribes from the several states and territories, save when prevented by treaty stipulation, to Indian territory. The policy was reversed by President Hayes in the fall of 1879. The section of country known as Indian territory has never been organized into a territory, Oklahoma, formed from its western portion, being the first organized territory from its area.

The aboriginal inhabitants of Oklahoma and Indian territory were Comanches and Kiowas, along with a few Apaches in the south. The lands occupied by The Five Civilized Tribes now in Indian territory are among the best for agriculture in the United States. It is the finest and best watered of any similar area, with a fair timber supply, in the west. It has always been a game country as well. Formerly it was a region infested by strolling war or hunting parties of Arapahos, Caddos, Cheyennes, Kaws or Kansas, Pawnees, and Wichitas. Oklahoma, with the exception of a handful of Apaches, Comanches, and Kiowas, of its 13,000 and more Indian population,

contains nothing but Indians deported from other regions and states, some from the east. Oklahoma, "the beautiful land", contains a small portion of arable land, the greater portion of its area possessing the elements of a desert.

KIOWA, COMANCHE, AND WICHITA AGENCY.

Report of Special Agent JULIAN SCOTT on the Indians of the Kiowa and Comanche and Wichita reservations, Kiowa, Comanche, and Wichita agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying Kiowa and Comanche reservation: (a) Apache, Comanche (Komantsu), Delaware, and Kiowa.

Names of Indian tribes or parts of tribes occupying the Wichita reservation: Comanche (Kimantsu), Delaware, Ion-ie, Kaddo, Kochai, Tawakanay, Wako, and Wichita.

The unallotted areas of these reservations are:

Kiowa and Comanche: 2,968,893 acres, or 4,639 square miles. (See treaty of October 21, 1867, 15 U. S. Stats., pp. 581, 589.)

Wichita: 743,610 acres, or 1,162 square miles. (See treaty of July 4, 1866, with Delawares, article 4, 14 U. S. Stats., p. 794.) Unratified agreement, October 19, 1872. (See Annual Report of the Commissioner of Indian Affairs, 1872, p. 101.)

These reservations have been surveyed.

Indian population, 1890: Apaches, 326; Kiowas, 1,140; Comanches, 1,598; Wichitas and affiliated Towaconies, 150; Keechies and Wichitas, 66; Wacos and Wichitas, 34; Delawares, 95; Caddos, 538; Wichitas, 174; total, 4,121.

KIOWA AND COMANCHE AND WICHITA RESERVATIONS.

It was my pleasure to accompany the enumerators through the different sections of this agency and to the various tribes, thus enabling me to more fully observe the country, its resources, the people, and their condition.

These reservations lie in the southwestern part of Oklahoma territory, and are bounded on the north by the Washita river and the Cheyenne and Arapaho reservation, on the east by the Chickasaw Nation, and on the south and west by Texas.

The Wichitas live on a reservation north of the Washita river and south of the South Canadian river, with the Chickasaw Nation on the east and the Cheyenne and Arapaho reservation on the west.

From careful observation and information obtained from white men who have long lived here and from some of the more intelligent of the Indians it is estimated that fully 80 per cent of this country is tillable and favorable to the production of corn, oats, rye, and other cereals, also of cotton, vegetables, and fruit. Wild grapes are found in abundance.

The Wichita mountains occupy a very small portion of the territory, lying near the center, a little to the northwest, the lands within their walls affording good pasture lands for the fine herds of cattle and horses, all at this season in excellent condition, belonging to the Indians, who winter their stock there because the grass is good the year through and the mountains protect them from the winds. These walled valleys and basins are well supplied with water, which flows from living springs, while good timber covers the mountain sides and many of the smaller peaks, also parts of the basins and valleys.

The mountains contain plenty of game, such as the bear, panther, wolf, wildcat, deer, turkey, and prairie chicken, and are also rich in minerals.

The Limestone ridge, running northwest and southeast, between Medicine Bluff creek and Cache creek, is not adapted to cultivation, but affords good grazing. On the northeastern side of this formation, about 1.5 miles from Cache Creek mission, is a sulphur spring, and others are found farther up, on Walnut creek.

About 2.5 miles southeast of Fort Sill, near the east bank of Cache creek, asphaltum in a thick liquid form oozes out of the ground and flows out on the prairie, where it dries and becomes very hard. West of the Wichita mountains are numerous salt springs, and many of the creeks are brackish. Good brick clay is found all along the Washita river, and the agent's residence, blacksmith shop, and Wichita schoolhouses are built of brick made at Anadarko. Beginning at the mouth of the north fork of the Red river, following the main stream along the southern boundary of the agency, is a strip of land, perhaps half a mile wide, which is mainly sand hills. The so-called sand hills are few, and as a general thing they produce buffalo and mesquite grass, for both summer and winter grazing.

The Keechie hills, in the northeastern part of the country, are covered with timber, and contain an abundance of gypsum. There are many caves among the hills.

The rest of the territory besides the mountains, the Limestone ridge, the strip along the Red river, and the Keechie hills consists of vast rolling prairies covered with all kinds of indigenous grasses, especially with the buffalo and mesquite grasses, sustaining grazing stock during the winter. These grasses are often killed out by the frequent destructive fires, and the ground covered instead by the bunch grass, also nutritious, but which usually rots after a protracted rain.

All the streams in the country are bordered with timber of various kinds, some of it of luxuriant growth. Cottonwood seems to take the first position as to quantity. Scrub oak, willow, elm, black walnut, oak, osage orange,

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.



ISSUE DAY.

JULIAN SCOTT, A. N. A.

INDIANS RUNNING BEEF BEFORE KILLING.—KIOWA, COMANCHE, AND WICHITA AGENCY. OKLAHOMA. 1800

and hickory generally abound, and cedars and black oak are found in the mountains and on some of the streams in the upland.

A kind of large catfish is found in the rivers and small streams, some of which weigh 20 pounds each.

The reservations contain over 3,700,000 acres of land, presenting a beautiful and picturesque country, with rich soil and various natural resources. Scattered over this tract of country, located near streams and springs, are the camps or lodges of the different tribes and bands of Indians under direction of the consolidated agency at Anadarko. The Wichitas and affiliated bands, Wacos, Caddos, Delawares, and others, occupy the northern part, between the Washita and North Canadian rivers, the Kiowas and Comanches inhabiting the southern portion.

These Indians live mostly in tepees made of thick canvas, furnished by the government, instead of buffalo hides, as in other days. In the summer time all the Indians at this agency build brush arbors, beneath which, in semicircular form, are placed their pallets, made of small reeds fastened to a framework of poles, and resting on forked sticks driven into the earth and standing up, say, 3 feet above the ground. On these they make their beds of blankets and skins. Within this circle is the eating place, the earth answering for both table and chairs. Sometimes a blanket or a piece of oilcloth, if such a luxury can be found, is used for a tablecloth.

In the winter they prefer the tepees to the houses, and often live in them, using the latter, if they have them, for storage purposes. There are some good houses where farming implements were stored and a favorite horse installed.

The Indian kitchen is always next to the arbor where they sleep and eat. The arbors are generally dome-like huts built of poles stuck into the ground in a circle, bent over and tied together at the top, then covered with green brush, or sometimes with a tent fly. In the center is dug a hole 3 or 4 inches deep and about 30 inches in diameter, where the fire is made of dry sticks, over which stones and iron bars are placed to conveniently hold the pot, kettle, or the skillet for cooking. The kitchens are scantily furnished, but most of them contain the necessary utensils with which to prepare the food required.

The food consists principally of meat, a kind of pancake, coffee, potatoes, and other vegetables. The Indians are also fond of chickens and all game, but the principal diet is beef, pancakes, or corn bread baked in a skillet or on a flat stone, and wild fruit in season, of which they are very fond. Their beef is cut up in strips and hung on long poles placed on the top of tall forked sticks, to dry in the sun, after which it is called jerked beef.

Hogs, dogs, and cats in great numbers have the freedom of the camps, and little attention is paid to their depredations.

As a rule the Indian children at this agency dress in a simple shirt of cotton, sometimes with leggins of the same material, and on very hot days they wear nothing. For occasions some are provided with buckskin suits ornamented with beads, shells, and elk teeth, and with 25 or 30 strings of beads about their necks. Both boys and girls when babies have their ears pierced with from 1 to 6 holes in each. They have their games and playthings, either native or borrowed, like white children. Their dolls are especially quaint and are mostly dressed as Indian chiefs. The children are the constant companions of the old, who are treated with as much tenderness and care as the young. From the old squaw the girl learns her duty about the camp, to sew and embroider with beads, while the grim-visaged old warrior teaches the coming chief to fashion the bow and arrow, the science of archery, and the secrets of woodcraft.

The men and women, when attired in costumes of their own design, present a more graceful and comfortable appearance than when dressed in the fashion of the whites. They possess miscellaneous wardrobes, consisting of blankets, gee strings, and leggins of buckskin, cotton, and cloth; moccasins ornamented in every possible way, various-colored shirts of wool, cotton, and buckskin, and occasionally shoes and stockings. Many of the men wear hats, and a few of the women bonnets and turbans; but a feather, as a rule, is all that graces a young Indian's head. A great many of the Caddos and Delawares wear white men's suits altogether. The Wichitas and affiliated bands and the Comanches in wearing partial white dress follow the Apaches and Kiowas, coming last in the matter of fashion. On issue day and at dances the Indians appear in all the wild and picturesque garments of their choice, displaying their ingenuity in endeavoring to outshine one another in dress.

Issue day, as it is called, is the occasion when they draw their rations, usually of beef, flour, coffee, sugar, and soap, and occurs every 2 weeks, and is looked upon as a holiday. Some arrive at the agency 2 days before ration day, and do not generally leave until 1 or 2 days after. The exceptions are the Wichitas and affiliated tribes and the Caddos and Delawares, who are on hand promptly Friday morning, and if issue is made return to their homes the same day, soon followed by the Comanches; but the Kiowas and Apaches like to linger. At these gatherings they arrange for their evening dances, which usually take place in a large tepee, the bottom of the canvas rolled up to admit the air. The "band" consists of a big bass drum, if it can be had; if not, a tin pair with a hide drawn tightly over it. If they are fortunate enough to possess a drum, 4 or 5 men play on it at once, each using a long stick, on the end of which is a ball made of strips of old cloth. They all beat together and in perfect time, chanting a weird song. The dancers, all young men arrayed in fantastic costumes, painted in every conceivable style, their garments brilliant in color, with bells tied about the leggins and bands around the ankles, move

about the center of the tepee, hopping first on one foot, then on the other, bending down and holding the long fur strings with which their hair is tied far up behind, lest they should be stepped on. Coming to an erect position, alternating with the hands, they make a movement as if to put the hair back from the forehead, as a lady would do with her crimps; and so they keep up the amusement sometimes all night. On a night with the full moon and the additional light of candles or a fire this is a weird and fantastic ceremony.

The young Indian beaus are much given to the habit of prowling about at night, chanting their native songs, which are not altogether unpleasing to the ear, which may not be said of the savage yells which usually furnish the grand finale of the concert, and resemble the sound of barking wolves rather than any human cry.

The women, in simple gowns made of different prints and materials purchased at the trader's store, look much more graceful than the men, and some possess exceedingly fine figures. A few may be seen wearing buckskin dresses made full, with wide flowing sleeves, which expose their shapely arms decorated with numerous bracelets of heavy brass wire, and flat ones of german silver. The gowns are girdled at the waist with wide and heavy leather belts, generally studded with large white metal buttons running through the center. Suspended to the girdles are several articles, all beautifully embroidered in beadwork, artistic in design and color, the paint bag, the awl case, also the little medicine bag. The women also wear a sort of long heelless boot, legging, and moccasin combined, made of buckskin tinted a bright yellow or greenish hue, with narrow stripes of red and blue. The foot part is usually covered with beadwork, and the legging adorned with rows of buttons similar to those on the belt. The hair is generally permitted to fall in graceful locks about the neck and shoulders. They seldom dress their hair, but when they choose to do so they far outshine the men, who braid their hair, showing the scalp lock, and wrap the braids in red and yellow flannel, and sometimes with rich strips of fur from the otter and beaver.

The Wichita and affiliated tribes and the Caddos and Delawares have generally dropped the Indian style of dress. The Caddo and Delaware women use sidesaddles, affording a contrast to their sisters of other tribes, who ride straddle-back, like the men. The old Indian saddles and bridles, gayly decorated with bright german silver ornaments, have mostly disappeared, as indeed have most articles made in the fashion of their fathers; but these Indians still have their antiques and curios, which they not only prize highly as relics but reverence as "good medicine," and will not sell for any price. For instance, in most every camp may be seen a disk shaped object wrapped in canvas and placed on a tripod. This is an ancient war shield, regarded as good medicine, as it wards off evil and disease. The entrance to the tepee is always faced to the east; the tripod, with its medicine guardian, is as faithfully placed on the northwest side of the tepee. These old shields are held most sacred by the superstitious; but occasionally a relic hunter can purchase one if he is willing to pay a good price for it. The evidences of aboriginal life are slowly disappearing. The new life may be seen in their farms, their herds, and in all their efforts to adopt the ways and pursuits of the white race.

Most of the men have arms of the best kind, and ammunition in abundance.

Gambling goes on to a very great extent, particularly on issue days, when those who seek the sport gather in secluded places along the Washita river or Cache creek and engage in it. They are never seen quarreling over a game. When his money gives out, and he is not the possessor of a pony with which to get a new stake, the gambler will get up and walk stoically away without betraying any emotion. The agent breaks up these gatherings whenever they are reported, but the gamblers only separate to meet at another place. Quanah, the chief of the Quah-hah-das Comanches, is using every effort to dissuade his young men from the habit, and declares that of all evils to which the Indians are addicted gambling is the most harmful. Wild Horse, another of the Comanche chiefs, is greatly averse to the practice; but one chief is an inveterate gambler.

The Kiowas and Apaches are not only great gamblers but many of them are chronic beggars. While this appears in the light of borrowing, the Kiowas and Apaches have the reputation of never paying their debts, and the first lesson to be learned from them is never to accept a present, because it will have to be paid for tenfold afterward.

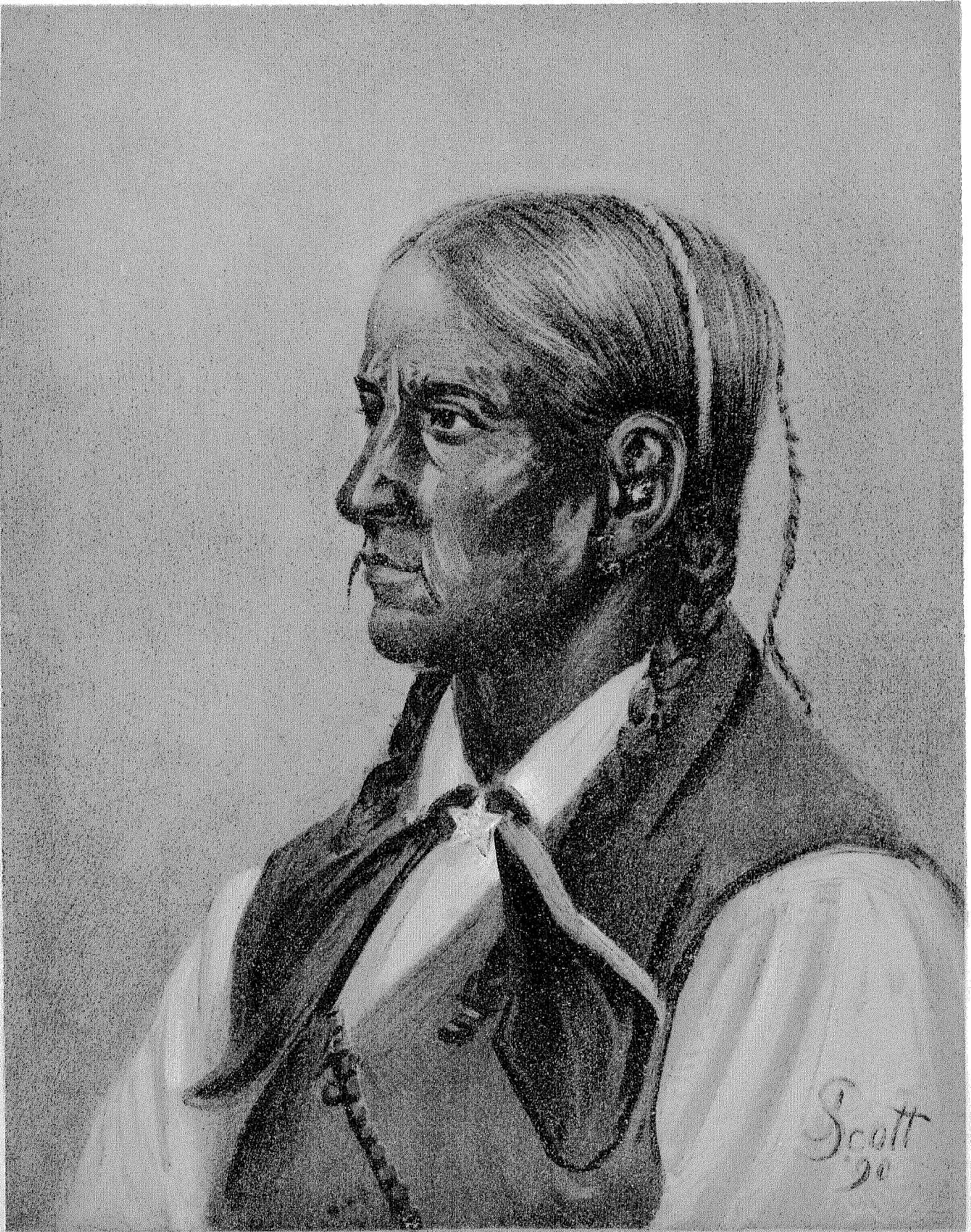
These Indians have no forms of marriage other than to buy or steal their wives. The purchase is sometimes made outright, sometimes by a tacit understanding through presents made by the wooer to the head of the family into which he wishes to marry, and from whom he has probably first obtained a hint that his relationship is desired by being addressed as "my brother". In a few days he brings a pony or two and other things of value, which he presents to his future relative. He remains a day or so and departs. On the next visit he takes his bride.

When love has united two Indian hearts and there is opposition to the union, stealing the bride is the only resource. As a redress, the head of the family, father or older brother, is permitted by an unwritten law of the Indians to descend upon the camp of the thief, take all his goods and chattels, including livestock, whip the bride, and declare himself satisfied.

Indian children are obedient and seldom cry. They are shy of strangers, but soon make friends.

There is nothing more cunning than an Indian baby as it is carried about on its mother's back strapped into the Indian cradle, which is generally made of buckskin, sometimes of canvas and rawhide, tastefully ornamented with pretty beadwork.

The census of the different tribes under the control of this agency has been most thoroughly made.



QUANAH PARKER.

CHIEF OF THE QUAH-HAH-DAS COMANCHES.—OKLAHOMA, 1890.



(Lenny & Sawyers, photographers, Purcell, Ind. T.)

KIOWA, COMANCHE, AND WICHITA AGENCY, OKLAHOMA.

CADDO INDIAN DANCING CHIEFS (NOT IN USUAL DRESS).

1890.